

[p.174g]

868 10 they may guide the plow and do other field
 857 work, for short times. By as early an age as
 15, boys may be working for wages. When a
 boy begins to accompany his father and to aid
 in his work, he no longer plays with girls.
 There seems no rule about this, but about this
 time, when a boy is not working, he goes into
 the streets and plays with other boys of his
 own age, while the girl no longer plays outside
 but always stays near her mother unless sent
 on an errand. On rare occasions, if a child is
 [461] disobedient, he may be struck once or twice
 with a rope or switch.

At a little more than 6 or 7 a girl may be
 carrying about a younger child and caring for
 it much of the time. Soon after this she begins
 to grind on the metate, not as a help, but simply
 to learn how. The mother also gets a small
 water jar, and at an early age the girl accom-
 panies her mother to get water. Girls observe
 the mother in the kitchen and gradually begin
 to take part in the activities. By the age of 8
 a girl may be going alone to the mill with maize.
 If disobedient, girls may be punished in the
 same way as boys. In general, it is the opinion
 in Cherán, and this was borne out by all obser-
 vations, there is very little disobedience or
 punishment at this time and the relations be-
 [593] tween father and son and mother and daughter
 are close and affectionate once the child begins
 active participation in the adult activities.
 The period of conflict, then, seems a rather
 limited one, between the time when a child is
 no longer carried about and the time when it
 begins to participate in the adult life. These
 remarks again are based on very inadequate
 data and observation.

852 Some time between the ages of 6 and 10,
 869 usually toward the upper limits of the age
 608 period, the child is usually confirmed. There
 is very little ceremony involved, but when a
 visit from the Bishop is expected there will be
 a period of some weeks beforehand when chil-
 dren will be instructed and adults will confess
 so they may receive communion. For the event
 a new pair of godparents is sought. These
 godparents in theory assume the same responsi-
 bility as do the godparents of baptism. Actually
 the bonds seem to be much less close and the
 duties much less.

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853 INFANT FEEDING--conception of lactation, milk, and colostrum; beliefs about sucking; initiation of suckling in newborn infants; stimulation of the flow of milk; routine of nursing (e.g., posture, intervals); feeding problems; treatment and behavior of the nursing mother (e.g., diet, sexual abstinence); communal nursing; fosterage; adjustments to death of mother; supplementary feeding (e.g., age at beginning, appropriate foods and their preparation); method of feeding (e.g., bottle, cup, spoon); etc. See also:

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- 29) for visiting or receiving guests, while a great many conservative women wear it constantly. In the latter case, if they can afford it, women have two costumes, an old one for everyday, a newer one for special occasions.

The complete Tarascan woman's dress consists of petticoat, skirt, blouse, apron, *rebozo* or shawl, and a number of woven belts (fig. 8). The greatest variation is in the blouse. This may be of cheap *manta* or even discarded flour sacking, in which case it merely has an opening for the head, short sleeves, 4 to 6 inches in length, and is unsewn down the sides. The open-sided blouse is often worn by nursing mothers, even though the materials are of better quality. No matter how cheap the materials, however, some design in cross-stitching is usually found about the neck opening.

● [853]

Finer blouses may be of good cotton, rayon, or even silk, although cotton is the most common. The short sleeves may have a drawstring at the end to tie them closely about the arm. This gives a puffed sleeve appearance, although there is no fitting. More commonly, except in garments made for tourists, the lower end of the sleeve is finished with a crocheted band about 1 inch wide in a contrasting color. Often the lower seam of the sleeve is not carried to the body of the garment. The side seam of the latter is also often incomplete for about 2 inches below the sleeve. The opening left compensates to some extent for the lack of fitting. The neck opening is bound either by solid cross-stitching or a crocheted band similar to that on the sleeve. An extensive cross-stitched design usually gives the effect of a yoke, although front and back of the blouse are a single piece. The neck opening is tied together with two pieces of cord, a piece sewn to each side. Garments for sale may have a drawstring about the neck opening, which then is not extended down the front of the garment.

[184]

Cherán women's blouses are usually plainer than those worn in other villages. The decoration is usually a dull yellowish brown and is applied with restraint. No study of the designs was attempted, as it is hoped a general study of the Tarascan textile and garment industry will be made.

The petticoat is of white cotton cloth or *manta*. It reaches from the waist nearly to the

844 The child is then wiped off with a clean cloth and oiled but not bathed. Clothing prepared in advance is put on the child. It is said that the midwife tells parents in advance whether to prepare clothing for a boy or a girl and that they seldom make a mistake. But as no difference could be found in the clothing and, indeed, the child is usually wrapped just in some clean rags, the statement has little significance. Sometimes the child is given tea of Castile roses or a bit of edible oil, but most midwives thought nothing should be given the first day.

853 The child is nursed the second day. Rarely does the mother not have milk. Should this happen, the aid of some nursing mother is sought or the child is given cow or goat milk. The latter is not diluted, but it is boiled before using, often being flavored with a bit of yerba buena or cinnamon. Special drinks are given the mother to induce milk flow if it is inadequate. Brews of flaxseed (?) were mentioned.

844 The afterbirth is buried, sometimes beside the fireplace, sometimes under it. If this is not done, it is believed the mother would become "cold," but one midwife stated the cord is preserved and used for remedies. The cord of Agustín Rangel's father was taken to the shrine of the Virgin of Guadalupe at Tepeyac and left.

846 Midwives continue to visit the house to attend to the mother and child. The bandage over the umbilicus is removed every 2 or 3 days. The cord drops off between the second and eighth days (the longer period apparently being unusual). The umbilicus is then anointed with iodine or powder made from tules. Sometimes small hernias are cured with a small ball of sosa (an herb) or a green tomato. Hernias result from carelessness or "coldness." Infections of the umbilicus result from carelessness in bathing the child. One midwife reported curing them with face powder!

The child is normally bathed by the midwife on the third, sixth, and ninth days (according to one midwife, immediately after birth also "if that is the custom of the house"). Warm water is used for the bath.

827 Some idea that children resemble parents seems to be prevalent and to be attributed to hereditary mechanisms (although in this informants may have been sophisticated). An instance cited was that of a man with a very

827 linear body build which was repeated in the
 143 children, "who looked as though a wind would
 blow them away," yet otherwise seemed healthy.
 As an exception, there was cited the case of two
 girls with red hair and blue eyes in one family.
 The children were not seen and might have been
 albinos, but the large number of persons who
 have visited the United States suggests other
 explanations. Another case was cited in which
 [142] the parents had black hair and the fairly dark
 skin common among Tarascans. Three sons
 all had dark-red or auburn hair, and the skin,
 although equally dark, showed also darker spots
 resembling freckles. In later years the freckles
 spread until the skin became a solid color,
 darker than that of either parent.

732 Occasional examples occur of children appar-
 ently deficient in mentality. Some continue to
 show childish reactions and behaviors, laugh
 a great deal without occasion, do not care for
 their clothing, eat badly, and do not seem to
 understand well even when approaching adult
 years. Nevertheless, no adults were encoun-
 tered who seemed to exhibit insanity or feeble-
 mindedness.

854 Few special attentions to infants are recorded.
 There is no use of ashes or leaving of corn ears
 or fire pokers with infants when they are left
 alone, but a broom of straw may be left at the
 head of the child's bed for protection against
 evil if the mother wishes to leave it for a few
 minutes. Children are nursed freely whenever
 they desire the breast. Although some evi-
 dence of shyness was evident, for example, some
 853 mothers draped their *rebozo* over the breast,

[834] nursing takes place in a variety of public cir-
 cumstances, on the streets or on the roads, and
 even while riding on a burro. Through the
 first year or so the child sleeps with the nipple
 of the mother's breast in its mouth at night.
 Perhaps as a result of this there is a virtually
 complete absence of thumb sucking at all ages.

854 Infants are ordinarily carried by their
 mothers, almost invariably wrapped in the
rebozo. Even if the child is carried in the arm,
 the *rebozo* is slung around the child and over
 the shoulders to take part of the weight.
 Ordinarily a small child is slung more or less
 horizontally in the *rebozo* on the mother's back.
 One end of the *rebozo* goes under the left arm,
 the other over the right shoulder, the two ends

854 crossing on the chest and being either tied or tucked under the opposite arms. When a little older the child kneels on the top of the *rollo* or thick pleats at the top of the skirt or sits on the *rollo* with legs on either side of the mother's waist. In either case the child is held in place by the *rebozo*. Men often carry infants in their arms, while small girls frequently carry their younger brothers and sisters in the same way as their mothers. The infants seem to interfere with the older child's activities very little.

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854 Occasionally a boy will be seen carrying an infant in a *rebozo*. While this is not common, the boys seemed entirely unself-conscious and were not teased at all. Almost never is an infant put down until it is able to walk. As indicated above, it sleeps with the mother and is permitted to nurse at any time, often sleeping at the breast.

862 Children are not weaned until 18 to 24 months; rare cases are reported of children nursing to the age of 3 or 4. Weaning is aided by anointing the nipple with some bitter or piquant material, for example, chile. Weaning is done because of belief the child needs to have better nourishment, not because of boredom or feeling that the mother may suffer from prolonged nursing. Solid food is given the infant as early as 3 or 4 months, when a little fruit may be offered, such as banana. Tortillas are not given until 8 months. Milk, soup, and mild foods are first given the child. Cooked vegetables are fed at about 3 or 4 years. Chile is not fed children until they are well-grown, or adult, according to one informant.

854 Although children are rarely put down, after they are several months old they may occasionally be placed on the ground and permitted to crawl for brief periods. Occasionally children walk on all fours rather than on their knees. They are not permitted to try to walk, even though they wish to, until they are judged old enough to do so without causing curvature of the legs.

[856]

868 When children are permitted to attempt walking, a wooden bar is hung from two ropes, which in turn fasten to a single rope suspended from a tree or beam. The child is stood up and persuaded to hold the bar, which moves and forces the child to walk. Some children walk

757 sidious as it is usually caused inadvertently,
 754 that is, the person with power to cause the evil
 854 eye does not know it and is apt especially to
 cause it to attack a child that is particularly
 liked or admired by the person. As a preventive a "deer eye" is hung from the neck or wrist, or a little sack filled with cooked black chile, lime, and salt is suspended from the neck. Additional data are given under sickness and curing.

553 In La Cañada the infant's name is said to be
 608 chosen at a council of the adult relatives who
 851 pick a name from among the deceased relatives, never the saint's day, as is the case among the Mestizos at Chilchota. Neither does the godfather ever choose a name. The godmother presents the parents with a basket of bread, a package of chocolate, 30 centavos of soap, and 1 or 2 kilos of sugar. The other items may vary, but bread and chocolate must be included in the gifts. The parents of the child give the godparents a meal. A year or less after the baptism the godfather takes musicians to the child's house and presents the infant with some clothing. With invited relatives and friends, the godfather holds a day of fiesta. The parents provide atole, *aguardiente*, *nacatamales* or tamales made with flour. It is to be noted that here the emphasis in choosing godparents is on selecting the proper godmother and that the godfather's personality is of less importance.

● 853 At Huánito in La Cañada, infants are fed atole, bread or tortillas, bean broth, cooked rice, and similar bland foods, beginning when they are less than a year old. Older children are fed whenever they are hungry and may eat numerous times during the day. Normally a child of 6 years will eat bread or tortillas and black coffee or cinnamon tea in the morning. At 10 o'clock in the morning he will eat tortillas, *curipo*, and perhaps beans with the elders. In the middle of the day he will eat tortillas and some other item (the adults will not eat at this time). In the evening about 6 o'clock will be the main meal, perhaps broiled or fried meat, broth, and beans with tortillas.

553 At Ichán in La Cañada, Rendón noted the practice of children taking the baptismal name of their fathers as their surname. For example, the son of Diego is known as Juan Diego,